8:Arensberg E-5 (1932-1934) 1937
ER6 Rural Irish ER6

Luogh is remote. It is nearly hal[f] a day's tramp along the roads from its market town, Ennistymon. Even Ennistymon is no metropolis. It is a sprawling village of 1200 people. Neither bus nor train runs between the two.

But Luogh is not entirely isolated by this remoteness. It does not entirely escape modernity. Pleasure-bent motorists from the cities drive through along the cliffs. One can see Atlantic liners standing-to just outside Galway Bay. Many of Luogh's farms have a horse-drawn mowing machine, out of an English steel vorks, and some of the houses own a mechanical cream separator, even though next door a wooden hand churn is still in use which looks no different from those found deep in the bogs.

But modern tools do not make the life of Luogh. They ease it perhaps, and work a slow effect. But in a short stay one cannot see that change. One's attention turns to the life into which these few strays of modernity find their way.

For Luogh is like many another community of small farms over Clare and southern and western Ireland. Some lie closer to urban centres, some are even more remote. Many are better off; some few are poorer. Some have kept the Irish language better; others have abandoned it altogether for the brogue. But they all have the 'sweet *blas*' of Gaelic still on their tongues and speak an idiom embedded in their common folk life.

9: Evans K-5 (ca. 1940) 1942
ER6 Rural Irish ER6

digging or shovelling. For these processes the digging fork and long-handled shovel are the proper tools. (Fig. 65). It should also be remarked that the preparation of lazy-beds was communal team-work, undertaken by groups of from 8 to 16 men who shared their labour under the system of voluntary co-operation which distinguished the village community. The custom is maintained in a few localities.

The loy served in certain districts as a dibber for setting the potatoes "against the back of the spade," but various special dibbers were also used. There was, for instance, the large two-handed "steeveen" found from Co. Leitrim to Co. Clare. As another example of a dibber we illustrate the clumsy-looking "stamp" from Co. Armagh (Fig. 47), employed in sowing turnips. Reference will be made elsewhere (Chapter 16) to the use of seaweed as manure. Old thatch, with its content of soot from the turf fire, is occasionally used as a fertilizer, and I am told that in Achill Island miniature stone, sod or turf buildings used as "soot houses" are roofed with rafters and scraws each autumn. Fires are lit in them, the smoke depositing soot on its passage through the thatch. This is then stripped off and, with the ashes of the fires, spread on the land as manure in spring. The thatch of the Hebridean black houses was utilized in the same way.

Fig. 47.

A practice which was formerly widespread and attracted a great deal of heated discussion in the period of agricultural development at the end of the 18th century was the preparing of waste ground for cultivation by "paring and burning," or "denshiring." It seems probable that this was a survival of ancient custom, and I believe that old-fashioned tool, the flachter, was probably employed for the purpose, just as its sister-tool, the breast-plough, was in England. Many types of tools were perfected for land reclamation, including a special skinning-plough. In the south-west a heavy hoe or mattock, known as a graffan—similar to the implement still used in Kerry for breaking clods on potato ridges—was popular as a paring tool, the sod being rolled with the foot as it was cut. By such laborious processes, and by centuries of

9: Evans K-5 (ca. 1940) 1942
ER6 Rural Irish ER6

cuts. It is customary to replace the sod on the floor of the bog as the face is cut back, so that the rough grazing is preserved. If the sub-soil is suitable, lowland bogs are reclaimed and good cropping land secured for hay and potatoes. In Armagh strawberries, raspberries, currants and rhubarb grow excellently on the peaty soils.

In the mountain bogs of the north-east a variety of push plough known as the flachter—a word derived from the same root as "flay"—cuts off a scraw some six inches thick as it is driven by vigorous thrusts of the thighs against the stout cross-bar (Figs. 83, 84). Unlike the English breast-

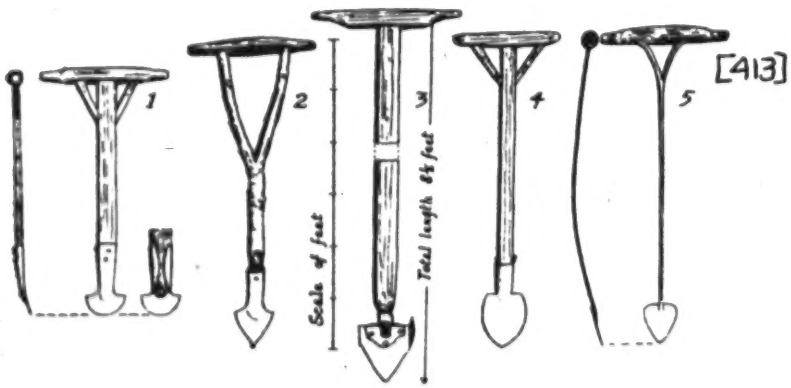

Fig. 85. Flachters.

1. Coolnagoppoge, Co. Antrim.
2. Glendun, Co. Antrim.
3. Glenravel, Co. Antrim (English type).
4. Co. Tyrone (1802).
5. Tirmeel, Co. Derry (iron shaft).

plough, the blade has no side wing. It is fastened to the shaft by the old-fashioned device of folded flanges which we have already come across in the sock of the wooden plough and in the loy. I illustrate in Fig. 85 some varieties of flachter and, for comparison, a breast-plough of English type from mid-Antrim (centre). In connexion with the short-

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

668 revival of a moribund language, and spearheaded by charismatic political, literary,
000 and clerical figures.[3] A nativistic movement is a conscious, organized attempt by the members of a society to revive or perpetuate selected elements of its indigenous culture under conditions of acculturation with dominance. Such a movement provides the members of a society with psychological compensation for the frustrations engendered by cultural subordination; the revived forms come to symbolize the real or imagined freedom, unity, greatness, or happiness enjoyed by the people in precontact times, while the perpetuated elements become symbols of the society's existence as a unique entity, culturally distinct from the superordinate society. As the result of assimilating the values of the alien culture, a subjugated people will come to denigrate certain of their indigenous customs and will refuse to revive or perpetuate them, and sometimes they will exalt "racial" or personality traits assumed to be characteristic of their ancestors.

668 Although earlier influenced by Fenianism and the Gaelic Athletic Associa-
197 tion, the nativistic movement in Ireland gained its full momentum with the
538 formation of the Gaelic League in 1893 and shows few signs of waning today, more than four decades after the achievement of independence. The objectives of the league are to preserve the Irish language and extend its use as the vernacular, to further the study of medieval and modern Gaelic literature, and to encourage
[204] the cultivation of a contemporary literature in Irish. Spurred on by the formation of the association with its many local branches, Irish newspapers were established and Gaelic texts published which were read widely; Irish customs were revived, particularly in the esthetic and recreational aspects of culture; and Irish legends and history came to be "glorified."

> The language led inevitably to other things, to Irish music, Irish customs and traditions, Irish place-names, Irish territorial divisions, Irish history; it emphasised the separateness of Ireland as nothing else could; it brought with it national self-respect, a feeling of kinship with the past, the vision of a persistent and continuing tradition going back beyond human memory. The Gaelic League was not alone a re-discovery of the language but a re-discovery of the Nation, a resurrection of the Gael (an unidentified quotation from Inglis 1965:195–196).

177 Whereas the revivalistic emphasis of the nativistic movement has been on
• 185 language and literature, the perpetuative emphasis has centered on religion. Since
668 the fifth century, Ireland has been a predominantly Catholic country, and from the
[648] time of the Protestant Reformation religion gradually has become part of the warp and woof of the antagonism between the Irish and English. The basic differences in religion came to be fused with other national animosities, mainly political and economic in origin, and Catholicism emerged as one of the significant symbols of Irish uniqueness and superiority in the acculturation process.

668 It is readily apparent that the Irish have been extremely selective in their

[113] [3] The next few pages and Chapter 1 will draw heavily on Irish history. I recommend to those readers not well acquainted with the Irish past two brief histories: Sean O'Faolain's *The Irish: A Character Study* and Brian Inglis' *The Story of Ireland*. The definitive longer works are Edmund Curtis' *A History of Ireland* and J. C. Beckett's *The Making of Modern Ireland 1603–1923*. The final chapter of the O'Faolain volume and Part III of the one by Inglis deal with Irish nativism.